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# Historic Records

of the

## Marlboro Church

Historic Records of the

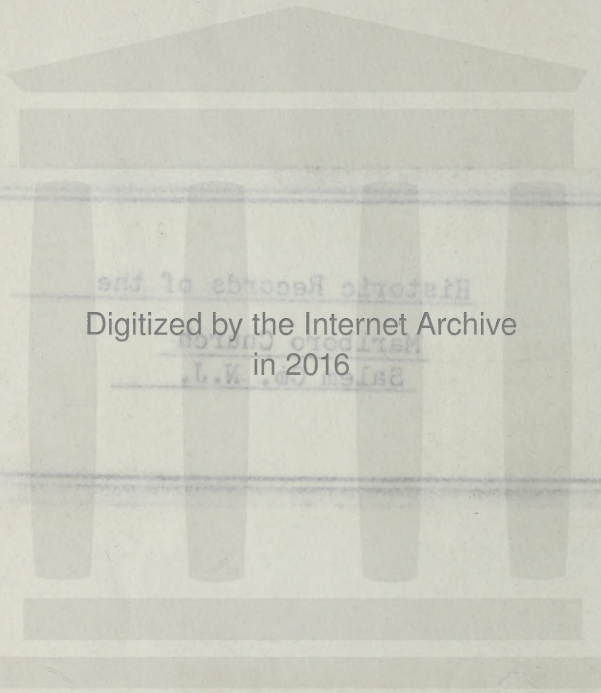
Marlboro Church

Salem Co. N.J.

Read at the Celebration of its

MAY, 1911

Published by Vote of the Church.



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1913650

# Historic Records

of the

## Marlboro Church

*Upper Alloways Creek Twp.,  
Salem Co., N.J.*

Read at the Celebration of Its  
One Hundredth Anniversary,

MAY, 1911

Published by Vote of the Church.

# Historic Records

of the

## Marlboro Church

Read at the Celebration of its  
One Hundredth Anniversary

MAY, 1911

1913650

**Historic Records of the Marlboro Church,**

February 25, 1811.—We whose names are here underwritten do certify that we desire that a separation may be granted by the Seventh-day Baptist Church near Shiloh according to the request of James Ayars as recorded on the church minutes the 27th day of January last, that is in love and agreement and also agreeable to an act of the church passed the 24th of February. And the reason why we wish it is for the accommodation of our brethren and the glory of God if our hearts deceive us not. Also we wish to have a place erected for worship in the county of Salem, Upper Alloways Creek Township, and at said place to be no liberty for any order of preachers but the Seventh-day Baptist at the usual hours of worship when there are any of them to carry on the services, nor statedly at any time; and that this church and the First Seventh-day Baptist Church near Shiloh be two churches, each having its own discipline and the members having liberty to assemble at either place for worship as may be most convenient or profitable to them.

1913650

United Brethren of the Alabama Church

...and have no intention to deny that we  
...by the Seventh-day Adventist Church  
...the 25th day of January 1892 in the  
...and of the United Brethren Church  
...is for the establishment of our brethren  
and the glory of God in our hearts desire  
us not. Also we wish to have a place  
erected for worship in the town of ...  
...and a  
...and place to be ...  
...the United Brethren Church ...  
...and the ...  
...its own discipline and the ...  
...ship as may be most convenient or ...  
...to them.

The names of those making the request are as follows:

John Kelly	Abigal Campbell
James Ayars	Catherine Crosley
Jacob Ayars	Prudence Ayars
Thomas Bennett	Kezia Ayars
Daniel Campbell	Phebe Ayars
Moses Crosley	Patience Ayars
Aaron Ayars	Catherine Campbell
Joshua Ayars Jr.	Tamar Ayars
Alvin Ayars	Hannah Bacon
Jonathan Wood	Edith Ayars
Ephraim Bee	Amy Ayars
Elias Ayars	Abigal Davis
Abigal Ayars	Rebecca Ayars

To all whom it may concern: This is to certify that this request has been agreed to without objections by the First Seventh-day Baptist Church met in conference at the meeting-house near Shiloh in March and April last agreeable to the minutes thereof, and those members that have signed their names above dismissed from said church for the purpose above mentioned. Signed by the order and in behalf of said church by Jacob West, church clerk, May 5, 1811.

First conference, May 5, 1811.—The brethren and sisters who were dismissed





from the First Seventh-day Baptist Church near Shiloh for the purpose of constituting a Seventh-day Baptist church in the county of Salem, West Jersey, being met together according to appointment and after prayer by Brother Jacob Ayars, proceeded to business and chose Brother Jacob Ayars moderator, and Brother Ephraim Bee clerk for the day.

First thing [mentioned] was [to know] whether they, the persons present, were desirous to proceed according to the above dismissal [or no]. It was carried in the affirmative unanimously.

Secondly, it was moved that some one among us should be appointed to draw up a confession of faith, and it was agreed that Brothers Jacob Ayars, Joshua Ayars and Ephraim Bee draw the same and have it ready for examination on this day two weeks, being the nineteenth day of this present month.

Thirdly, it was proposed on what day and time of day and at what place to hold meeting for the worship of Almighty God, and it was agreed upon to be on the seventh day of the week which we believe is the Lord's Sabbath, at the hour of half an hour after ten o'clock in the forenoon at the home of Aaron Ayars for the present,



and the service of said meeting to be carried on by Brother Jacob Ayars who has had liberty to improve in public from the First Seventh-day Baptist Church in Cohansey for better than four years.

The fourth thing proposed was whether or not we should receive members of our own order without a dismissal from the sister church to which they belong, and it is agreed not to receive them in full until they receive a regular dismissal or a letter of recommendation.

Fifth thing proposed was to appoint persons to raise the singing tunes in the above said meeting, and Daniel Campbell and Elias Ayars are unanimously chosen. This conference adjourned till first day of the week, which is the nineteenth day of this present month, to meet at 2 o'clock in the afternoon at the house of Brother Jacob Ayars.

Second conference, May 19, 1811 [records partly lost].—After prayer by Brother Joshua Ayars the connection shows that they called Brother Jacob Ayars as pastor and he accepted the call.

Third conference, June 2, 1811.—The brothers and sisters met according to adjournment, and after prayer by Brother James Ayars did proceed to business.





Thomas Bennett was chosen moderator, and Ephraim Bee clerk. Ephraim Bee presented a confession of faith before agreed upon, with such alterations as the said Bee thought reasonable, and being left to the church they did, by a majority of votes, agree that the first confession of faith should be adopted. And Ephraim Bee was appointed to draw the said confession over again by reading the express words of the Scripture text therein contained. At the movement of Brother Jacob Ayars it was agreed upon by the church that a council of three members should be chosen to settle disturbances that should arise in said church and said three men shall be left to settle all private disturbances and all public disturbances. They were to be elected for the term of one year.

A confession of faith is as follows:

We whose names are hereunto Affixed have thought well to join together To Constitute a Seven Day Baptist Church in the County of Salem agreeable to our Dismission from the first Church near Shilohstown in Cohansey, and this will be the Second Seven Day Baptist Church in the Western Division of New Jersey, And In order for the same we Do Agree upon the following Articles of our faith--& first we Believe that unto us there is but one God; according to the first of Correntians 8C. 6v. which Saith, But to us there is but one God, the Father of Whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him; & the first of tim 2C. 5v. which saith, for there is one God, and one mediator Between God and man, the man Christ Jesus--2tim 3C. 16v. which saith all Scriptures is given by Inspiration of God; and is profitable for Doctrin, for Reproof, for



Correction for Instruction in Riteous Ways: 2 Peter 1C. 21v. Reads thus) for the Prophecy Came not in old time by the will of man but Holy men of God Spake as they were moaved by the holy Ghost. John 14C. 26v.—Which Reads thus:) for the Comforter which is the holy Ghost whom the father will Send in my name, he Shall teach you all things, and Bring all things to your remembrance, whatsoever I have said unto you

2ly we Believe, that all Scriptures of the old and new testament given by Inspiration of the spirit of God is the Word of God according to 2 Peter 1C. 19&20V. which Reads thus—we have also a more Sure word of Prophecy whereunto ye Do well that ye take heed, as unto a Lite that Shineth in a Dark place, untell the Day dawn and the Day Star Arise in your Harts 20v. Knowing this first that no Prophecy of the Scriptures is of any Private Intarperation 2tim 3C. 16v. Which Saith as above—

3ly we Believe that the ten Commandments were Rote on two tables of Stone by the Fingure of God and Continues to be the Rule of Riteousness unto all men according to mat. 5C. 17:18:19vs. Which Saith think not that I am Come to Destroy the Law or the Profits; I am not Come to Destroy but fulfill Verse 18—for Verily I Say unto you till heaven and Earth Pass, one jot or one tittle shall In no wise pass from the Law, till all be fulfilled. Verse 19—Whosoever therefore shall Break one of these Least Commandments, and Shall teach men so, he Shall be Called the Least in the kingdom of Heaven: But Whosoever Shall do and teach them the Same Shall be Called Great in the kingdom of heaven—James 2C. 10v. & 1C. 25V. which Saith, for whosoever Shall keep the whole Law: and yet offend in one point he is Guilty of all) 1C. 25V. which Saith, But whosoever Looketh into the perfect Law of Liberty, and Continueth therein he Being not a forgetfull hearer, but a Doer of the Work this man Shall be Blessed in his Deed.

4ly we Believe the Six principibles Recorded Heb. 6C. 1:2v to be the rule of faith & practice which saith therefore Leaving the principibles of the Doctrin of Christ, Let us go on unto Perfection, not Laying again the foundation of Repentance from Dead works, and of faith towards God 2v. of the Doctrin of Baptisms and of Laying on of hands, and of Resurrection of the Dead, and of Eternal Judgment—

5ly We believe that the Lords Supper ought to be Administered and Received In all Christian Churches—according to Luke 22 C. 19 & 20vs. and he took Bread and gave thanks, and Brake it and Gave unto them, Saying this is my Body which is Given for you, this



Do in Remembrance of me. 20V. Likewise also the Cup, after Supper—Saying this Cup is the New testament in my Blood which is Shed for you.

6ly We Believe that all Christian Churches ought to have Sum among them appointed to Serve the Church in their Differant Stations According to acts the 6C. 3v.—Which saith wherefore Brethren Look ye out among you Seven men of honest Report full of the holy Ghost and Wisdom, whom we may Appoint over this Business Eph. 4C. 11&12v—1tim 3C. 2 to 7v.—titus 1C 7 8 & 9vs—acts 20C. 28v—1 peter 5C. 1:2:3vs—1tim 5C. 17v.—to be expressed.

7ly We Believe that all Persons thus Believing After having made known their faith in Christ as being the Son of God ought to be Baptised in Water by Plunging or Dipping under water according to mark 1C 4&5v—John did Baptise in the Wilderness, and Preach the Baptism of Repintance for the Remission of Sins—5v and there went out unto him all the Land of Judah, and they of Jerusalem, and where all Baptised of him in the River of Jordan Confessing their Sins. & acts 2C. 38v. then peter Said unto them Repent and be Baptised Every one of you In the name of Jesus Christ, for the Remission of Sins, and ye Shall Receive the Gift of the Holy Ghost. & acts 8C. 36&37vs and as they went on their way they Came unto a Certain water & the eunuch said See here is water What Doth hinder me to be Baptised. 37v. and Philip Said if thou Believest with all thine hart thou mayest; and he answered and Said I Believe that Jesus Christ is the Son of God & Rom 6C. 3&4 vs. know ye not that So many of us as where Baptised into Christ Jesus Where Baptised into his Death. & 4v. therefore we are Buryed with him by Baptism Unto Death, that Like as Christ was Raised up from the Dead by the Glory of the father: Even So we also shall live in newness of Life: & Collo 2C. 12v. Buried with him in Baptism wherein also ye are Risen with him through the faith of the operation of God, Who hath Raised him from the Dead

8ly We Believe that a Company of Sincear Persons thus joined together may truly be Said to be the Church of Christ. Acts 2C. 41&42 vs.—then they that Gladly Received his Word where Baptised, and the Same Day there were added unto them about three thousand Souls 42v. and they Continued Stedfast in the Apostles Doctrin and Fellowship; and In Breaking of Bread, and in Prayer—Believing that God is no Respector of Persons According to acts 10C. 34&35 vs. which Saith thus) then Peter opened his mouth, and Said: of a truth I perceive that God is no Respector of Persons—v35 but in Every nation he that feareth him and Worketh Riteousness is Accepted with him





gly We Give up our Selves first unto the Lord and oneanother to be Guided and Governed by oneanother according to the Word of God. mat 18 C15:16&17 vs. Which saith moreover if thy Brother Shall trespass against the go and tell him his fault between thee and him Alone: if he Shall hear thee, thou hast Gained thy Brother,V 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses Every Word may be Established 17V. and if he Shall neglect to hear them: tell it Unto the Church: but if he neglect to hear the Church; Let him be unto thee as a heathen man and a Publican—2Corr. 8C. 5v. and this they did Not as we hoped; But first gave their own selves unto the Lord and unto Us by the will of God— & Coll. 2C. 19v. and not holding the head, from which all the Body by Joints and Bands, having Nurishment, ministered and knit together, Increaseth with the Increas of God & Psalms 133C. 1&2 vs. Behold how Good and how Pleasant it is for Brethren to Dwell together in unity—2v. it is like the Precious ointment on the head that Run Down upon the Beard; Even Aaron's Beard that went Down to the Skirts of his Garments the 3 verse to be taken in—Which Saith, as the dew of hermon and as the dew that descended upon the mountains of zion for there the lord Comanded the blessing, even life for evermore

After a serious consideration these were approved of, and Ephraim Bee was appointed to record the same in our first church book with all the proceedings until this day.

Fourth conference met according to adjournment and after prayer being made did proceed to appoint Brothers James Ayars, Joshua Ayars and Ephraim Bee to choose and appoint two spots of ground to build a meeting-house on, and to have a graveyard; and they were requested to make report to the next conference. It was thought proper that somebody should be



appointed to consult John Davis, an evangelist preacher, and one of the deacons of the Shiloh Church, to know whether they would be free to assist in ordaining Jacob Ayars as an evangelist elder and minister of the Word, and Brothers Joshua Ayars and James Ayars were unanimously chosen, and to make report of the same to the next conference. This conference adjourned until the first of the week in August next to meet at the house of Brother Jacob Ayars at 2 o'clock in the afternoon on said day.

Fifth conference met on the fourth day of August. James Ayars, Joshua Ayars and Ephraim Bee made report that they had appointed two places for building a meeting-house. The one is in the southeast corner of Micajah Ayars' cornfield, the other in the woods joining the southwest corner of James Ayars' homestead plantation, both of which are on the north side of a public road leading from Logtown to Sportstown.

It was moved the house should be twenty feet wide, thirty feet long, and two stories high, fitted for a gallery. Brothers James Ayars and Joshua Ayars made a report that they had consulted John Davis, the above evangelist preacher, and one of the





deacons of the church at Shiloh at their conference respecting the above ordination and Brothers James and Joshua Ayars were appointed as before to go and receive their answer. Conference adjourned till the eighteenth of the present month, to meet at the house of Brother Jacob Ayars at 2 o'clock p. m.

Sixth conference, August 18.—Met according to adjournment, and after prayer by Brother Jacob Ayars did choose Brother Jacob Ayars moderator and Ephraim Bee clerk, and proceeded to business. After consulting on some necessary points under consideration a loving letter from our sister church in Rhode Island was read which concerned us in our opinion that in early days under the Christian era one elder ordained another.

Seventh conference, September 1.—Met pursuant to adjournment and after prayer by Brother Thomas Bennett chose Brother Elias Ayars moderator and Daniel Campbell clerk. Brothers James and Joshua Ayars reported that they according to appointment had received an answer from the church at Shiloh, and that the before mentioned evangelist and deacon were free to assist each other in the ordination of Brother Jacob Ayars as an evangelist elder,



which is expected to be attended to the next Sabbath.

'Tis agreed that if Elder McLafferty or Brother Wooden from Piscataway should attend the yearly meeting at Shiloh, they should be invited to preach among us during the meetings. 'Tis agreed that next Sabbath be appointed as a day of fasting and prayer in consequence of the expected ordination. 'Tis moved and left for consideration that some be appointed among us as deacons, and Brothers Joshua, Charles and Aaron Ayars are nominated. 'Tis agreed that Daniel Campbell be appointed to write a letter to send to the General Conference at Hopkinton, R. I., and have it ready for inspection tomorrow evening. Adjourned to the first day in October, to meet at this place at 2 o'clock p. m.

Eighth conference.—Met on the day appointed, but contrary to our appointment we met at the house of Brother James Ayars and after prayer by Brother Jacob Ayars chose Brother Moses Crosley moderator and Daniel Campbell clerk and proceeded to business. The expected ordination not being attended to at the appointed time was therefore attended to at Shiloh at the annual meeting, September 29, 1811. 'Tis moved and agreed that James Campbell and Elias Ayars be appointed to draw

which is expected to be attended to the

This is agreed that if either Mr. A. or

Mr. B. should be unable to attend, they

should be asked to send a proxy in the

ing the meeting. It is agreed that the

should be appointed as a day of fasting

and prayer in connection with the

ordinance. It is agreed that the

should be held at the residence of

us at 1000 1st Street, N.W.

It is agreed that the

should be held at the residence of

and Mr. C. at 1000 1st Street, N.W.

It is agreed that the

should be held at the residence of

and Mr. D. at 1000 1st Street, N.W.

It is agreed that the

should be held at the residence of

and Mr. E. at 1000 1st Street, N.W.

It is agreed that the

should be held at the residence of

and Mr. F. at 1000 1st Street, N.W.

It is agreed that the

should be held at the residence of

and Mr. G. at 1000 1st Street, N.W.

It is agreed that the

should be held at the residence of

a bill of the house and have it ready for inspection at the next conference.

January 19, 1812.—It was moved and unanimously agreed upon that we should choose a place to build a meeting-house upon by casting lots which we did, and the lot fell for the piece of ground in the southeast corner of Micajah Ayars' field and a general satisfaction took place and was manifested by all the attending brethren. [The meeting-house was built in the latter part of the year 1812.]

February 7, 1813.—'Tis agreed that communion be attended to the fourth Sabbath in this month at the new meeting-house at half past 10 o'clock a. m.

May 2.—Moved that some be chosen to set the tone. After some conversation thereon, agreed to continue as it was.

May 30, 1813.—Moved for singing-school at this house for improvement, to be opened by reading and prayer and close in the same manner once in two weeks. Moved that three be chosen to attend said school to keep order. Chose Elder Jacob Ayars, Joshua Ayars and Samuel Davis, deacons, to attend these for that purpose, said school to begin at 4 o'clock in the afternoon and break up at 6 o'clock.

August 1.—Elder Jacob Ayars' brother, Mark Ayars, to have the rule of giving

a bill of the house and have it ready for  
presentation at the next conference.

January 19, 1841.—It was moved and  
unanimously agreed upon that we should  
choose a place to hold a meeting-house  
near by meeting hall which we did and the  
lot sold for the price of ground in the  
southeast corner of Alameda Street, 1841  
and a general subscription took place and  
was completed by 4th the meeting house  
was built. The new conference was held in the  
lot or part of the year 1841.

February 7, 1841.—It was decided that we  
should be added to the fourth Sabbath  
in the month of the new meeting house at  
half past 10 o'clock at night.

March 2.—Decided that some be chosen to  
see the house. After some consideration  
the house agreed to continue as it was.

May 10, 1841.—Decided for a meeting  
school at this house for improvement in  
is opened by reading and prayer and then  
in the same manner once in two weeks  
Decided that there be chosen to attend and  
attend to keep order. At first three people  
were chosen to keep order and attend to  
attend to attend those who had money  
and school to begin at 4 o'clock in the  
evening and to be at 5 o'clock.

August 10, 1841.—Decided for a meeting  
that there be two or three of ground



liberty to preachers not of our order in this meeting-house.

August 7, 1814.—Brother Jacob West and Phineas Ayars came as messengers from Shiloh Church presenting a writing entitled "A Summary View of the Principles of the Christian Religion," expounded by way of questions with answers in the words of the Sacred Scriptures for the instruction of youth, requesting our approbation for the encouragement of printing the same, which was granted.

December 3, 1815.—It was moved for a yearly meeting, to be attended to once in two years at our meeting-house in Salem County, West New Jersey, and after some conversation thereon it was agreed thereto by a majority of the members present.

June 2, 1822.—A table-cloth, two towels and a case for the use of the church at the communion, brought forward by Deacon Phineas Ayars as a present to the said church by Sisters Abigail and Phebe Ayars, price \$1.60, and the said articles to be marked thus—Salem Church.

June 12, 1825.—Appointed Sister Patience Ayars to sweep and cleanse the meeting-house until next June conference for \$2.00. Voted that each member of this church pay a tax for the purpose of defraying the expenses of the church: twelve and a half

Library is provided out of our order to  
the meeting-house.

August 7, 1814.—Further Jacob West  
and Thomas Ayers came as messengers  
from the Church presenting a written  
petition "A. S. Church View of the  
State of the Christian Religion," expressing  
of the way of questions with answers in  
the month of the month last, and the  
instruction of youth, requesting our ap-  
probation for the encouragement of youth-  
ful the same, which was granted.

September 2, 1814.—It was moved for a  
yearly meeting, to be attended to on a  
two years at our meeting-house in  
County, West Jersey, and a resolution  
unanimously passed it was agreed that  
by a majority of the members present.

June 2, 1815.—A Sabbath-school, two years  
and a case for the use of the church at  
the communion, brought forward by the  
son of Thomas Ayers as a present to the  
church as follows:—and the said  
son of the said and the said to be made  
of the said church.

June 12, 1815.—Resolved that the  
Ayers to sweep and clean the meeting-  
house and that the said church  
Voted that each member of this church  
pay a tax for the purpose of defraying the  
expenses of the church, twelve and a half

cents for each man and six and a quarter cents for each woman, to be paid on or before next June conference.

August 7, 1825.—Voted that the elders of this church have the privilege of inviting any preacher that is in good standing in their own church to preach in this meeting-house occasionally at the usual hour of worship.

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June 1, 1828.—Sister Patience Ayars was appointed to sweep and cleanse the meeting-house. For the year 1827 for neglect of washing the meeting-house one time it was left to the women to decide on how much deduction should be made for the same, and they agreed that the deduction be one dollar for every neglect so neglected both heretofore and hereafter.

September 21, 1828.—Voted that the seventy-one cents which our church was taxed with at last General Conference in 1827 be paid out of the church tax.

June 7, 1829.—Voted that the tax be doubled on each member, which is twenty-five cents for each man and twelve and a half cents for each woman for one year. Sisters Patience Ayars, Tamar Ayars and Eunice Moore agreed to sweep and sand the floor every two week for a year free gratis.

November 1, 1835.—Voted that Thomas

cents for each man and six and a quarter  
cents for each woman to be paid on or  
before next June conference.

August 2, 1855.—Voted that the elders  
of this church have the privilege of invit-  
ing any preacher that is in good standing in  
their own church to preach in this church  
on any Sabbath at the usual hour of

1855

June 2, 1855.—Voted that the church  
be authorized to sweep and wash the meet-  
ing-house. For the year 1857 for neglect  
of sweeping the meeting-house and for not  
being full in the women to decide on how  
much labor they should be made for the  
next and they agreed that the deacons  
be one dollar for every neglect so neglect  
ed both hereafter and hereafter.

September 27, 1855.—Voted that the  
seventy-one cents which our church was  
owed with at last General Conference in  
1855 be paid out of the church tax.

June 2, 1855.—Voted that the tax be  
divided on each member, which is twenty  
five cents for each man and twelve and a  
half cents for each woman for one year.  
Sisters Parlane Agnes Tanner Agnes and  
Fannie Moore agreed to sweep and wash  
the floor every two weeks for a year 1855.

November 1, 1855.—Voted that Thomas

Bennett employ Mr. Miller of Canton twice a month for a while.

July 3, 1836.—The business in regard to moving the meeting-house was moved by Brother Robbins Ayars to the church for consideration, and after some conversation thereon, laid it over until the first First-day in September next.

September 4, 1836.—The business in regard to moving the meeting-house which was laid over on our last conference was taken up and after some conversation thereon voted that we consult our mother church at Shiloh in regard to the same, and appointed the clerk to consult the aforesaid church in regard to the same.

November 6, 1836.—The messenger sent reported that the church at Shiloh is willing for us to move our meeting-house if we think proper. Voted to get an acre of ground of Samuel Davis' children at the crossroads near the county line.

March 5, 1837.—Robbins Ayars, who was appointed to see to getting of the aforesaid piece of ground, handed forwards to the church a few lines in regard to the aforesaid piece of ground with the names of the heirs signed thereto, showing that they were willing to give the said ground for that purpose.

April 2, 1837.—Voted that we agree to

Bennett employed Mr. Miller of Canton twice  
a month for a while.

July 3, 1894.—The business in regard  
to moving the meeting-house was moved by  
Bennett Resolution 7 and to the church the  
meeting-house was moved to the new location  
therein, and it was voted the first of the  
month to remove the same.

September 4, 1894.—The business in re-  
gard to moving the meeting-house was  
moved over on our last Sabbath and was  
taken up and after some discussion  
the church voted that it be removed to the new  
church at South in regard to the same, and  
appointed the clerk to present the same.  
said church is moved to the same.

September 11, 1894.—The meeting was  
reported that the church at South is willing  
for us to move our meeting-house if we  
think proper. Voted to rent an acre of  
ground of Samuel Davis' children at the  
same price near the country line.

March 8, 1895.—The business was  
was appointed to go to South in the  
afternoon to see about the ground, and to  
be the church a few more to be moved to the  
new ground of ground with the same  
of the lots signed the same, and that  
they were willing to give the same ground  
for the same purpose.

April 2, 1895.—The business was moved to



the removal of the meeting-house as proposed.

June 4, 1837.—Voted for public worship to be attended to at the Horse Branch schoolhouse until the meeting-house is repaired so as to hold meetings in.

June 3, 1838.—Voted that the church were willing that a temperance meeting might be held in this meeting-house.

October 7, 1838.—Appointed Brother Alexander C. Heritage to get candles for the use of the meetings at the meeting-house and bring in his account for the same.

December 16, 1838.—A request handed forwards to the church in regard to making up a donation for the purpose of encouraging in sending a missionary amongst the Jews, and it was agreed to and appointed Dorris A. Davis treasurer to receive the donations and send them on for that purpose.

February 3, 1839.—Voted to consult our sister church at Shiloh, by letter, to know their minds, whether they were willing to have a joint communion with us, and appointed Dr. Jacob Morton to write the same and appointed Elder David Clawson and Brother Elias Ayars as a committee with the Doctor to lay it before the church at Shiloh at their next conference.



April 7, 1839.—Committee appointed to consult the Shiloh Church in regard to the joint communion reported that they accepted our request and agreed to adjourn their meeting on the account of the same, but leave their door open for those who wish to meet to carry on meetings by prayer or otherwise.

The first association of the New Jersey churches met with the Salem Church the Fifth-day before the fourth Sabbath in May, 1841.

May 12, 1844.—Resolved that this church hereafter be called the Marlboro Church.

February, 1849.—A meeting was called of the church and congregation to meet on the fourth of March next to take in consideration the building of a new meeting-house.

The present church building was erected in the year 1854. William Cook, a First-day man, gave the stone for the basement of the church. The stone was quarried and hauled by the members of the church. The basement was used to hold all meetings in until May, 1861. The room we are now assembled in was dedicated the second Sixth-day in May, 1861. This was the tenth day of May. February 3, 1895, a legacy of about \$600.00 was left the church by Miss Anna Davis. This money



was used in buying a piece of land and re-building a small house for a parsonage. In May, 1896, the church bought three-fourths of an acre of land with a small house on it for \$200. The same year a front was built on to the house. We now have an eight-room house, a convenient barn and other outbuildings. It was accomplished largely by the untiring effort and self-sacrifice of G. H. F. Randolph while he was pastor of the church.

The names of the pastors who have served the church:

Jacob Ayars,	.....	1811-1838,	27 years.
David Clawson,	.....	1839-1857,	19 "
Phineas S. Crandall,	.....	1857-1858,	1 "
Geo. R. Wheeler,	.....	1858-1862,	4 "
Walter B. Gillette,	.....	1863-1867,	4 "
Jos. W. Morton,	.....	1869-1871,	2 "
Lewis F. Randolph,	.....	1873-1876,	3 "
O. D. Williams,	.....	1882-1884,	1 $\frac{1}{3}$ "
Jos. C. Bowen,	.....	1887-1895,	8 "
G. H. F. Randolph,	.....	1895-1899,	3 $\frac{1}{3}$ "
L. D. Burdick,	.....	1899-1902,	3 "
N. M. Mills,	.....	1902-1904,	1 $\frac{2}{3}$ "
Samuel P. Wheeler,	.....	1904-1909,	4 $\frac{1}{2}$ "
Mrs. Minnie G. Churchward,		1909-	

There have been short intervals between pastors at different times, which have been filled by Shiloh pastors and neighboring ministers and also by the deacons, Joseph C. Bowen and John G. Hummel.

Deacons of the church:





Samuel Davis, received by letter from Shiloh Church, May 2, 1813.

Joshua Ayars,	ordained	May	30, 1818.
Alvin Ayars,	"	August	24, 1822.
Phineas Ayars,	"	May	26, 1821.
Lara Ayars,	"	February	26, 1825.
Mark Moore,	"	February	26, 1825.
John Robbins,	"	November	22, 1828.
Alexander C. Heritage,	"	December	4, 1842.
E. A. Crosley,	"	August	6, 1848.
I. D. Titsworth,	"	August	6, 1848.
Jos. C. Bowen,	"	November	7, 1857.
John G. Hummel,	"	November	7, 1857.
R. P. Jones,	"	September	18, 1886.
H. L. Davis,	"	July	21, 1888.

Deacon Samuel Davis was ordained as an evangelist elder, October 22, 1817.

Joseph C. Bowen was ordained a Christian minister, February 16, 1887.

Wilbur Davis, whose boyhood and youth were spent here and who attended school in Alfred, was ordained as a minister of the Gospel in 1907.

The early records show that many were given liberty to improve or speak in public under the direction of the church.

The early records also show that from time to time rules were adopted for government and discipline of the church, and in the majority of cases where persons had disobeyed the rules they came before the church, made acknowledgment and were reinstated.

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